

shall attend the 7, hundredth anniversary of the birth of our Lord Jesus Christ, and shall be held in the city of New York, on the 7th day of January, 1890.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Every man shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work shall abide, he shall keep the same.*"—1 Cor. iii. 13.

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REMARKS

BY ELDER ORSON HYDE, OCTOBER 7, 1890.

Feeling thankful for the opportunity of meeting with you this morning in the assembly of our Saints Annual Conference, I cannot but express my gratitude to God that I am a member of this Church which is everywhere spoken against, even the Church of Jesus Christ of Latter-day Saints. I am thankful to God my heavenly Father that he has revealed the everlasting Gospel in its fulness, and made man as well as many of you, the honored instruments to proclaim it to all nations, kindreds, tongues, and people, wherever our lot may be cast.

Of all people upon the face of the whole earth, none have so great reason to be thankful as we. We are brought into the school of Christ to be instructed in the love, spirit, and policy of his kingdom.

Many of you will bear in mind that at our last Conference, six months ago, many of the speakers bore powerful testimony to the truth and authority of the cause in which we are engaged; and you will also remember that I told you that that testimony would seriously affect all nations, kindreds, tongues, and people—that it would be heard by the whole world—that it would be heard by the whole human race, and its influence, like the force of steam, might be felt in the present and future progress of all political and worldly schemes and enterprises. Certainly, it has been so; and the power of the public demonstration

of the condition of the nations of Europe, Asia, and of America. Our two favored lands are in confusion. The political elements are heavily charged with electricity, and the heaving elements are gathering in our behalf, threatening to sweep the blood of martyred Prophets and Apostles, and the iniquity and cruelty practiced upon the Saints of God. None of these things are forgotten. They are written with imperishable characters in the memory of the people, and their cries and their prayers have transmitted them to the sacred records above, to be answered in their behalf, by words, by tokens, by visitations, by sympathies, by famines, by the sword, and by flames of devouring fire.

The testimony of the servants of God, before attested to, forcibly reminds me of a certain class of men who are in the Revolution of St. John, who overcome by the blood of the Lamb and by the word of their testimony. When our testimony goes forth from this stand, we cannot always exactly tell where it may take effect, but we know that it will not return void. It will fall somewhere. It is like the words of a husband and wife, which are often uttered lightly in the air and wind, but the language of a woman of God, or the heart of a saint, will ultimately compel things to be as we say, and when their effects manifest themselves, we shall

For me to testify to you that "Mormonism" is true—to declare its destiny and final triumph, would be like telling you that the sun shines. It is something that you see, and consequently know; yet it is not at all likely that the sun now shines in the eyes of all people: hence I volunteer my testimony. You may regard it in the light of a ship-of-war taking in her shot and shells at a home-port, that are designed to batter down an enemy's walls on a foreign shore.

What is called "Mormonism" by the world is the fulness of the everlasting Gospel—the truth of God—the only way of salvation for all people to whom it is made known, or in any way declared, and destined to rule the world. While on this branch of my subject, allow me to introduce a testimony given me, not long since, under other and peculiar circumstances. Hear it, all ye people! "Mormonism" will win its way through the world, and triumph in the face of any and all opposition. There is a God that never sleeps, an eye that never slumbers, and an arm that never becomes feeble. This God is our God, and through our agency he has decreed the triumph of his cause. 'Fare not, little flock; it is your Father's good pleasure to give you the kingdom. There is no man on earth, no people on earth, no nation on earth, no kindred or tongue on earth, or the whole combined, that raises the hand or voice against the kingdom of God or its policy as now established, but that will be rejected of God, dishonoured of men, and go to ruin, with the wrath of Heaven upon them."

Having the spirit of our calling, we wax bold in our testimony. When a few more Conferences shall have been held by this people, compare the coming history of nations with this my testimony, and you will be satisfied that I now tell you the truth.

The liberty of the Gospel, with your indulgence, will allow me to give some political matters a passing and respectful notice. I am no politician, and it cannot be expected that I shall treat such subjects as Missouri, Douglas, Bell, Breckinridge, or Lincoln would. In such matters they are workmen; I am but a hanger. Yet, in times of general election, when political speeches are flaming all around, it is not to be wondered at that even a novice should attempt to fire up a little on the importance of the times.

First and foremost, I will briefly allude to some aspirants to office and honours in the Church of which we are members. There have been aspirants to the Presidency of this Church ever since the death of Joseph Smith, and even before. It may be regarded as lost time to allude to these things at all, by which any portion of the day is consumed. But, brethren, bear with me. I have read the writings of every aspirant to the Presiding Priesthood in this Church since the days of Joseph. I have marked their cold, dry, technical, husky, and spiritless reasonings from the Book of Mormon, from the Doctrine and Covenants, Bible, &c., quite voluminous, resembling the bile ejected from a disordered stomach. I have never discovered one burst of the Spirit of God in all their claims or publications.

Who has ever read Brigham Young's writings, in which he has laboured to establish his right and claim to the Presidency of the Church? No one. God pleads his own cause, through Brigham, because he obeys him; but man has to plead the cause of man, who is selfish, libelous, murmuring, and corrupt.

In the month of February, 1842, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small Branch of the Church was established; and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet bearing my own name. We were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high and spoke to the Council. Every latent feeling was aroused, and every heart melted. What did it say unto us? "Let my servant Brigham step forth and receive the full power of the Presiding Priesthood in my Church and kingdom." This was the voice of the Almighty unto us at Council Bluffs, before I removed to what was called Kanawville. It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present, and there are others here that were also present on that occasion; and did hear and feel the voice from heaven, and we were filled with the power of God.

This is my testimony; these are my declarations unto the Saints—unto the members of the kingdom of God in the last days, and to all people.

We said nothing about the matter in those times, but kept it still. [After seating myself in the stand, I was reminded of one circumstance that occurred which I omitted in my discourse: Men, women, and children came running together where we were, and asked us what was the matter. They said that their houses shook, and the ground trembled, and they did not know but that there was an earthquake. We told them that there was nothing the matter—not to be alarmed; the Lord was only whispering to us a little, and that he was probably not very far off. We felt no shaking of the earth, or of the house, but were filled with the exceeding power and goodness of God.] We knew and realized that we had the testimony of God within us. On the 6th day of April following, at our Annual Conference, held in the log Tabernacle at Kanesville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham Young was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the voice of the Lord from on high in his appointment. [Voice from the stand: "That was *vox Dei, vox populi*."] Yes, the voice of God was the voice of the people. Brigham went right ahead, silently, to do the work of the Lord, and to feed his sheep and take care of them like a faithful shepherd, leaving all vain aspirants to quarrel and contend about racial descent, right, power, and authority.

Some persons say that Brigham does not give revelations as did Joseph Smith; but let me tell you that Brigham's voice has been the voice of God from the time he was chosen to preside, and even before. Who that has heard him speak, or that has read his testimonies, or that is acquainted with his instructions, does not know that God is with him? Who does not know, Jew or Gentile, that has come in contact with his policy, that he possesses a power with which they are unable to compete? He possesses skill, wisdom, and power that trouble wise men and rulers. God will make him a greater

terror to nations than he ever has been.

I will now quote a few passages from the revelations of God as contained in the Book of Doctrine and Covenants—"My words shall all be fulfilled: whether by mine own voice out of the heavens, or by the voice of my servants, it is the same." Again, concerning his servants—"Whosoever you shall speak by my Spirit shall be Scripture—shall be the word of the Lord, the will of the Lord, the mind of the Lord, and the power of God unto salvation." Again, from the New Testament: Jesus says, "Whosoever heareth you (whom I send,) heareth me." You men of business do not empower and send an agent to transact business for you unless you intend to honour his words and his doings. The law will compel you to do this. The God of heaven does not send forth his servants upon the earth but with the fixed purpose to honour their words when they abide in the instructions given them.

I will now pave the way for my political manifest. Jesus says, "Whosoever falleth upon this stone shall be broken." What stone does he refer to? The Lord says to his disciples, "Whom say ye that I am?" Peter answers, "Thou art the Christ, the Son of the living God." Jesus indicated to Peter that he had spoken truly by saying unto him, "Blessed art thou, Simon Barjona; flesh and blood hath not revealed this unto thee, but my Father which is in heaven; and I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." This stone or rock was the word of God revealed unto Peter. Present revelation from God, then, is the stone or rock which our Saviour spoke of. Any church or any people built upon this foundation cannot be prevailed against by any power, for one obvious reason. Whenever a people are built upon this foundation, and they get into trouble and difficulty, they will ask the Lord to show them the way out; and being built upon ~~truth~~ revelation and in communion with God, he will tell them what to do. His wisdom is greater than the cunning of the Devil; and consequently, the gates of hell cannot prevail against them. Any people built upon this foundation are hard to beat, though their numbers may be small. The ancient Church was never overcome.

until they lost this principle of present revelation. Then they were prevailed against and fell away, because they ceased to build upon this foundation—the stone or rock of present revelation. Solomon says, "Where no vision is, the people perish."

Many churches are built up in the world, professedly, unto the name of Christ; but have they present revelation? No, they have not. They despise the idea of present revelations, and kill the Prophets that give them, and pervert the people that believe in them. Will the gates of hell prevail against such? To whom will our Saviour say, "Depart from me, ye workers of iniquity, I know you not?" Will it not be to those who are not built upon this rock?

Now for politics!

To send the army to Utah was the measure and policy of a Democratic administration of the United States Government. This Democratic administration was the only legitimate power that could send it here. It was the official channel through which the flood was poured in upon us—merchants, gamblers, whoremasters, thieves, murderers, false writers, drunkards, and, to cap the climax, a drunken, debauched judiciary, with plenty of bayonets to enforce their decrees. Some decent men came, most likely; yet I know not one with whom I could safely trust the virtue of my female in their power. They came to gratify their basest passions; and they will leave, if they have at all, with the wrath of God upon them, candidates for damnation. They have burned strange fire upon the altar of God, and with strange fire such will be consumed. The Democracy of the country fell upon this stone by the military arm of their power. Are they now broken? Let us see.

On the 25th day of December, 1832, the Lord spoke to Joseph Smith, and said:—"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls: The days will come that war will be poured out upon all nations, beginning at that place." The Democratic party found it necessary to call a convention of delegates to nominate a messenger to President Buchanan. No place but Charleston, South Carolina, could be agreed upon as

the place for that body to assemble. A great meeting place indeed—situated out of the political center, a small town of about twenty or thirty thousand white inhabitants, accommodations very limited for such a body of men, and at half a day's journey. But to South Carolina they must go; for the prophetic, seven years before, said that the serious troubles of the land should begin at that place. The Democratic party of administration fell upon that stone of present revelation; and, according to our Saviour's words, they must be broken. They had to go to Charleston to break. They did go there, and there they did break into several pieces—split asunder. It was said by the ancient Prophet, "Out of Egypt have I called my son." Joseph and Mary took the young child by night and fled into Egypt, to evade the cruelty of Herod, and God called his Son out of Egypt. It was necessary, equally, that the Democratic party go to South Carolina, being urged there by a subtle prophetic influence; and though they had hearts to understand, they witnessed it not; they had eyes to see, but they saw it not. Then they broke; then the trouble began, "which will eventually terminate in the death and misery of many souls." They sent their army to fall upon this stone—to fall upon God, and upon his people, and upon their policy. They sent their corrupting influence—their demoralizing principles and practices among us, and God will make the nation hate us for the quality for all these offenses. "It must needs be that offences come," but God grant us grace that we may endure manfully to the end.

This is my political speech to the Saints of God. Will the Democracy continue in power? The answer will show. They are trying to "flaw," but the iron and fiery clay will never permanently unite. But they are in the hands of God, and they know it not; they are under his influence, but they acknowledge not his hand.

What was the immediate outside pressure that caused the army to come to Utah? Was it not the multitude that wanted to separate out of the army—out of the citizens of the Territory, leaders, freightmen, merchants and others, doctors, lawyers, and such. Anybody may answer that question. How many have got sick at it? How many have upbraid the agent of their loss and wonder in anything? God himself not

ambitious designs. Is the whole train of speculations broken? They fell upon this stone, or were ready to dash those that did. Are they broken? If they are not, they are almost. Their creditors in the East will find this out in due time. Our gold, our virtue, and our blood are what most of them came to traffic in, and their reward is sure. This outside pressure cannot be confined, in truth, to the class of men alluded to. What was the voice of the nation through their public journals, priests, and people?—what the popular clamour? Crucify him! Crucify him! Away with him! The Mormons are not fit to live! Let the race be exterminated! With the exception of now and then a Joseph of Arimathea, this was the popular cry. Will the nation be broken? It has fallen upon this stone to all intents and purposes. The signs in the heavens and upon the earth, the political feuds or factions, the seditious tendency of the people were never more portentous over Jerusalem, previous to its destruction, than they now are over the United States of America. Who so blind as not to see it?

This picture is held up as a mirror to reflect the condition and fate of any and every other nation or people that slay the Lord's anointed, that persecute his people, that send their armies to corrupt, annoy, or lay waste the heritage of God. I have no apologies to make; I tell you that God Almighty sits upon the throne of his kingdom. He has decreed its onward march, and it will march onward, and the power to stay it exists not on the earth. We were driven out into this wilderness, and here we are! Our friends will find us here, and our foes also. They made us cross the Mississippi pretty freely. They pressed us and pricked us with their bayonets. Was there any mercy shown to the sick, aged, or infirm, to women and children? No. The fever of frenzy and rage had dried up the fountain of compassion in their hearts. We had to fly, and to what place Heaven only knew. The timid wife, the tender daughter, the widowed mother and her children were forced into the flat-boat like so many cattle or swine. By casting an eye back to their once pleasant and peaceful habitations they could mark the last flame and smoke curling up to heaven from the crumbling walls of their abandoned homes. One widowed lady,

while seeking her little boy among the reeds on the margin of the river, was cursed and damned because she was not sooner aboard of the boat. When she found her child, she went aboard, and turning round and looking them full in face, said to her persecutors, "You shall yet dearly pay for all this." I dined with that same lady not ten days since, and she told me that she should live to see her prediction fulfilled. I said, God grant it! Jesus says, "With the same measure ye mete, it shall be measured to you again." God will not speak to them much more by Prophets, for they have persecuted and slain them. But he will speak unto them yet more. It will be, however, by the voice of thunder, by the voice of lightnings, by the voice of whirlwinds, tempests, and tornadoes, by the voice of hail, fire, flood, and famine, by the voice of hostile forces in deadly combat, by the wailings of widows and orphans, by pestilence, and disease of both man and beast. The horrors of the scenes will be lighted up by the incendiary's torch. In this way will God make requisition for the blood of his anointed and for the cruelty practised upon his people. With these arguments will God plead his cause at the nation's bar, until the builders seek the stone which they have rejected, even present revelation, and place it at the head of the corner. This will be the Lord's doings, and it will be marvellous in our eyes. The Supreme Creator of all, the Almighty Sovereign of the universe will assert his rights and maintain them, and reign King of nations as he now does King of Saints. The power that attempts to check his designs will be ground to powder.

The present aspirants to Presidential honours in the nation appear to be in good heart and firm in faith that they shall triumph. They seem to spare no labour or effort; they lack no zeal, and are full of hope, full of expectation, strong in spirit, strong in will, and strong in assurance. But the days are near at hand when all such will be weak as water. Their voices will be feeble, their arms palsied, their knees tremble, and they will no sooner aspire to that station than they would to the birth of Shadrach, Meshach, and Abednego in the fiery furnace. They will no sooner aspire to that laurel of fame than would the Israelites approach the crest of Mount

Heard when the thunders of heaven rolled in awful majesty, and the lightnings flashed in forked lines as arrows from the bow of the Almighty. At the appointed time in Heaven's will, the cap-stone, long rejected, will be brought forth with shouting, crying Grace, grace unto it! Remember the words of the Lord where he says, "All my words shall be fulfilled: whether by mine own voice out of the heavens, or by the voice of my servants, it is the same." And again, "He that heareth whomsoever I send, heareth me." Forget not these things.

I covet no man's silver, gold, or ap-

parel; neither his goods, wages, nor merchandise. I covet not the honours of this world, neither the good opinion of ungodly men; but I do covet the Spirit of the living God. I covet grace equal to my day, and earnestly pray God, my heavenly Father, in the name of his Son Jesus Christ, that I may have power to honour my Priesthood and calling, to bear a faithful testimony to the truth, and by no act spot or stain the testimony which I bear.

God bless the people and his servants, and roll on his mighty work, in the name of Jesus Christ! Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

[February, 1844.]

Saturday, 17th. I wrote the following article:—

"PACIFIC INNUENDO.

The very candid, pacific, and highly creditable advice which Governor Ford has done himself the honour to address to 'the citizens of Hancock County, 'Mormons and all,' and which appears in the *Warsaw Signal* of the 14th instant, is, like the balm of Gilead, well calculated to ease the pain which has troubled the heads and hearts of the Carthaginians, Warsawians, and other over-jalous bodies for woe and woe.

It certainly must be admitted, on all hands, that Governor Ford has exalted himself as a mediator, patriot, lawyer, governor, peacemaker, and friend of all, not only to magnify the law and make it honourable, but also in pointing out the path of peace.

Such is what the Latter-day Saints have ever sought at the hands of those in authority; and with an approving conscience clear as the crystal spring, and with a laudable intention warm as the summer sun, and with a charitable prayer mellow as the morning dew, it is now our highest consolation to hope that all difficulties will cease, and give way to reason, sense, peace, and goodwill.

The Saints, if they will be humble and wise, can now practice what they preach, and soften by good examples, rather than harden by a distant course of conduct, the hearts of the people.

For general information, it may be well to say that there has never been any cause for alarm as to the Latter-day Saints. The Legislature of Illinois granted a liberal charter for the City of Nauvoo; and let every honest man in the Union who has any knowledge of her say whether she has not flourished beyond the most sanguine anticipations of all. And while they witness her growing glory, let them solemnly testify whether Nauvoo has wilfully injured the country, county, or a single individual one cent.

With the strictest scrutiny publish the facts, whether a particle of law has been evaded or broken: virtue and innocence need no artificial covering. Political views and party distinctions never should disturb the harmony of society; and when the whole truth comes before a virtuous people, we are willing to abide the issue.

We will here refer to the three late decisions upon writs of Habeas Corpus, of Joseph Smith, when arrested under the requisitions of Missouri.

The first, in June, 1841, was tried at Menomonee, before Judge Douglas, of the fifth judicial circuit; and as no exceptions have been taken to that decision by this State or Missouri, but Missouri had previously entered a *releas proposit* on all the old indictments against the 'Mormons' in the difficulties of 1838, it is taken and granted that that decision was just!

The second, in December, 1842, was tried at Springfield before Judge Pope in the U. S. District Court; and from that honourable discharge, as no exceptions under any course have been made to those proceedings.

It follows as a matter of course that *that decision was just!!*

And the third, in July, 1843, was tried at the city of Nauvoo, before the Municipal Court of said city; and as no exceptions to that discharge have been taken, and as the Governor says there is 'evidence on the other side to show that the Sheriff of Lee County voluntarily carried Mr. Reynolds (who had Mr. Smith in custody,) to the city of Nauvoo without any coercion on the part of any one,' it must be admitted that *that decision was just!!!*

But is any man still unconvinced of the justness of these strictures relative to the two last cases, let the astounding fact go forth, that *Orin Porter Rockwell*, who *Boggs* swore was the principal in his assassination, and as accessory to which Mr. Smith was arrested, *has returned home, 'clear of that sin.'* In fact, there was not a witness to get up an indictment against him.

The Messrs. Averys, who were unlawfully transported out of this State, have returned to their families in peace; and there seems to be no ground for contention, no cause for jealousy, and no excuse for a surmise that any man, woman, or child will suffer the least inconvenience from General Smith, the charter of Nauvoo, the city of Nauvoo, or even any of her citizens.

There is nothing for a bone of contention! Even those ordinances which appeared to excite the feeling of some people have recently been repealed; so that if the 'intelligent' inhabitants of Hancock County want peace, want to abide by the Governor's advice, want to have a character abroad grow out of their character at home, and really mean to follow the Saviour's golden rule, '*To do unto others as they would wish others to do unto them,*' they will be still now, and let their own works praise them in the gates of justice and in the eyes of the surrounding world. Wise men ought to have understanding enough to conquer men with kindness.

'A soft answer turns away wrath,' says the wise man; and it will be greatly to the credit of the Latter-day Saints to show the love of God, by now kindly treating those who may have, in an unconscious moment, done them wrong; for truly said Jesus, '*Pray for thine enemies.*'

Humanity towards all, reason and refinement to enforce virtue, and good for evil are so eminently designed to cure more disorders of society than an appeal to 'arms,' or even argument untampered with friendship and the 'one thing needful,' that no vision for the future, guideboard for the distant, or expositor for the present, need trouble any one with what he ought to do.

His own good, his family's good, his neighbour's good, his country's good, and all good seem to whisper to every person—The Governor has told you what to do: now do it.

The Constitution expects every man to do his duty; and when he fails, the law urges him; or, should he do too much, the same master rebukes him.

Should reason, liberty, law, light, and philanthropy now guide the destinies of Hancock County with as much sincerity as has been manifested for her notoriety or welfare, there can be no doubt that peace, prosperity, and happiness will prevail, and that future generations as well as the present one will call Governor Ford **A PEACEMAKER**. The Latter-day Saints will, at all events, and profit by the instruction, and call upon honest men to help them cherish all the love, all the friendship, all the courtesy, all the kindly feelings, and all the generosity that ought to characterise *clever people* in a clever neighbourhood, and leave candid men to judge which tree exhibits the best fruit—the one with the most clubs and sticks thrown into its boughs and the grass trodden down under it, or the one with no sticks in it, some dead limbs and rank grass growing under it; for by their signs ye can know their fruit, and by the fruit ye know the trees.

Our motto, then, is *Peace with all!* If we have joy in the love of God, let us try to give a reason of that joy, which all the world cannot gainsay or resist. And may be, like as when Paul started with recommendations to Damascus to persecute the Saints, some one who has raised his hand against us with letters to men in high places may see a light at noonday, above the brightness of the sun, and hear the voice of Jesus saying, '*It is hard for thee to kick against the pricks.*'

Intelligence is sometimes the messenger of safety. And, willing to aid the Governor in his laudable endeavours to cultivate peace and honour the laws, believing that very few of the citizens of Hancock County will be found in the negative of such a goodly course; and considering his views a kind of manifesto, or olive leaf, which shows that there is rest for the soles of the Saints' feet, we give it a place in the *Neighbour*, wishing it God speed, and saying, *God bless good men and good measures!* And as Nauvoo has been, so it will continue to be, a good city, affording a good market to a good country; and let those who do not mean to try the way of transgressors, say '*Amen.*'

The High Council met and settled several cases of difficulty betwixt brethren.

The Anti-Mormons held a convention at Carthage, the object being to devise ways and means of expelling the Saints from the State. Among other resolutions was one appointing the 9th March next as a day of fasting and prayer, wherein the pious of all orders are requested to pray to Almighty God that he would speedily bring the false Prophet, Joseph Smith, to deep repentance, or that he will make a public example of him and his leading accomplices.

The ice broke up in the river.

Sunday, 18th. Beautiful day. South-west wind.

A very large assembly of the Saints met at the Stand, near the Temple, when I preached a lengthy discourse.

Four, p.m., went to my Office with Hyrum and two gentlemen from St. Louis. Heard Dr. Richards read my correspondence with Senator Calhoun, and Phelps read my "Views of the Power and Policy of the General Government."

At seven, attended prayer-meeting in the Assembly Room.

Monday, 19th. At nine, a.m., went to my Office with Dr. Bernhisel, who proposed some alterations in my views of

the Government. Phelps read the same, and the doctor seemed better pleased with it than before.

"To the Editor of the *Night-blower* :—

Sir,—I wish to say to you, as there seems to be a prospect of peace, that it will be more love-like, more God-like, and man-like, to say nothing about the 'Warfare Signal.'

If the editor breathes out that old sulphurous blast, let him go and besmear his reputation and the reputation of those that uphold him with soot and dirt; but as for us and all honest men, we will 'act well our part, for there the honour lies.'

We will honour the advice of Governor Ford, cultivate peace and friendship with all, mind our own business, and come off with flying colours, respected, because, in respecting others, we respect ourselves.

Respectfully, I am

JOSEPH SMITH."

A Conference was held in Halifax, Halifax County, Nova Scotia, Elder Robert Dickson, President. Two Branches were represented, consisting of 30 Members, 3 Elders, 1 Priest, 1 Teacher, and 2 Deacons.

The wild geese commenced flying north.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 22, 1860.

HINTS TO THE MINISTRY.—The ministers of the Gospel, who are they? and what are they? In answer, we say—As the Gospel, of which they are ministers, is not their own, but the production of another, they must hold the right of ministration legally conferred from its Author, in order that the requisite validity may be attached to their ministrations in the name of its Author. Thus clothed with authority, the ministers of the Gospel, so far as right is concerned, are now prepared for their work.

The great question now is—How are the Ministry, so called and ordained, to enter upon and prosecute the work assigned them in such a manner as to secure the happy consummation designed in the salvation of their fellow-men?

We would suggest, in reply, that in consideration of the influence that opinions or views entertained exert over the actions of the individuals by whom they are entertained, it is obviously necessary for the ministers of the Gospel, in order to render their ministerial labours profitable and effectual, that they should learn to think correctly; and in order to facilitate the formation of correct habits of thought and feeling, they should ever realize and appreciate their entire dependence on God and his Holy Spirit as the fountain from which they have and will continue to receive.

every good that does now or ever will constitute the sum of their happiness and glory.

In order that this desirable condition of the mind may ever be preserved, let the Ministry ever remember that they are themselves pupils to be taught and perfected in the same great school in which they are called to teach. This view of the matter will cause the knowledge of their own faults and weaknesses to indicate the ever charitable, kind, and conciliatory course that alone can effectually win erring men from the path of folly, and direct their footsteps in the way of life. The ministers of the Gospel, above all men, should cultivate that liberality of thought and sentiment which will open every avenue of knowledge to the soul, and thus develop a capacity that will enable them to address themselves to the work assigned them in a manner that their ministerial efforts will commend themselves to the favourable consideration of those for whose benefit they are made.

Ever remember that your mission of mercy and blessing is unto all. This should indicate the extent of your sentiments of kindness, charity, and long-suffering towards the erring of mankind. If you would increase in that knowledge so necessary for your labour of love, then watch and listen to the sacred revelations of truth, whether spoken in the gentle whisperings of the Holy Spirit, or reflected in your own or the experience of others,—whether spoken in the glowing eloquence of the seraph, or in the simple prattle of the child. Let all the works of your Father, as the bright reflections of his wisdom, become so many ministers of knowledge to aid in the development within you of that infinity of capacity which will prepare you for the accomplishment of your great mission as the sons of God and the saviours of men. If you would successfully struggle for this happy consummation, live honestly before God and all men, that the hallowed influences of the Spirit may ever be with you to impart its treasures of knowledge and shed its heavenly rays constantly around you, and thus preserve within you a constant increase of the principle of the life that is eternal.

In order that you may extend the sphere of your usefulness as widely as possible, remember that you are called to preach the Gospel of peace and "good tidings of good," and not the errors of others. These will be rendered sufficiently apparent by the light of the Gospel which you are called to teach. Then preach to save men, and let all your labours be for the accomplishment of this, the only work of the ministers of the Gospel, ever remembering that the thought which does not lead to this object, or the work that does not contribute to its accomplishment, is not right, and should ever be rejected as wrong.

It should always be the study of the ministers of Christ to so appreciate the nature of their holy calling that they may be enabled to extend the blessings of their ministrations to all the varied conditions of the family of man, for whose blessing and salvation they are called to labour. To effect this, you should put on that Godlike charity and impartial benevolence which will lead you to the abodes of wretchedness and misery, that the hearts of the poor may be comforted, and the abodes of poverty be lighted with the smiles of Heaven and the joys of the saved, through your ministrations, which open the fountain of hope and life to the soul. And that you may thus be ministers of good, ever study to preserve within yourselves that high and increasing appreciation of the truth and your high calling which will raise you above the rude, the corrupt, and vulgar, so extensively connected with the varied conditions of humanity; being neither degraded nor corrupted by the rude, nor rendered vain by the patronage or flattery of the rich and high, who surround them, and with the gaudy trappings of wealth and the influence of position it secures;

thus moving, as you should do, among the people, according to your calling, as the representatives of God, not merely because you have been so ordained, but being in your ministry and labours the bright and truthful reflection (so far as you may comprehend them,) of the perfections of Him whom you represent in your great mission of love to mankind.

While you strive diligently to put on the above character, you will have "the mind of Christ," and his Spirit to strengthen and guide you to the accomplishment of the varying and constantly increasing labours of your holy calling as ministers of the Gospel for a world's salvation from the power of sin and death.

ARRIVALS.—The following Missionaries from Utah arrived in Liverpool, per steam-ship *City of Baltimore*, on the 17th inst., in good health and spirits:—John P. R. Johnson, David H. Cannon, Thomas Jeremy, George Halliday, Joseph Bull, John L. Smith, George J. Taylor, William C. Moody, George G. Bywater, John Sherry, Thomas O'King, William W. Cluff, Jesse N. Smith, John T. Garber, and Richard Bentley.

INTERESTING FROM UTAH.

(From the "New York Herald" of November 18, 1880.)

"The Anniversary Conference of the 'Church of Jesus Christ of Latter-day Saints' is held on the 6th of April here, and wherever the disciples of the new faith are living under any organization of 'the Priesthood.' At that time Missionaries are appointed here to go to all the nations, and in a few days afterwards they are en route. The Semi-Annual Conference is held on the 6th of October; but the early fall of snow in the mountains and the general anticipation of cold and stormy weather have suggested the appointment of the fall Missionaries early in September, so that the October Conference, thus freed from the Missionary business, becomes a very important epoch for general business and fall preaching. Of this we have had an interesting abundance in the Conference that has just terminated. From all accounts, it has been the greatest Conference ever held in Mormondom. It commenced last Saturday, continued over yesterday, and terminated to-day at noon. The number of persons attending the Tabernacle and Bowery could not be much less, if anything, than 13,000. The streets surrounding the Temple Block were crowded with waggons, carriages, horses, mules, and oxen, some of the latter even sporting California saddles and bridles. The large Bowery was packed full to its utmost capacity, thousands hung around on the sides of the enclosure, and thousands more, who could not hear the speakers, promenaded on the ten acre block. From the residents I learn that the present Conference exceeded, not only in numbers, but in point of interest and 'the increase of spirit,' anything ever before witnessed and participated in by the oldest Mormons.

THE MEETING IN THE TABERNACLE.

The night preceding the Conference, the weather had been exceedingly stormy, and the hazy light of the morning revealed the mountains east and west draped in snow. Notwithstanding the general unpleasantness of the weather and the 'bad roads,' the faithful came straggling in from every part of the Territory; and long before the appointed hour for opening, they swarmed about the Tabernacle doors.

On the Stand, of the First Presidency, were Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells. Of the Twelve Apostles—Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow, and Franklin D. Richards. Of the First Presidency of Seventies—Joseph Young, Levi W. Hancock, Henry Harriman, Zera Palsphar, Albert P. Rockwood, and Horace S. Eldridge. Of the High Priests—John Young, Edwin D. Woolley, and Samuel W. Richards. Of the Presidency of the Stake—David Fullmer and George B. Wallace. Patriarchs—John Smith, John Young, and Isaac Morley.

The Conference opened by the choir singing—

'The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.'

Prayer was offered by Ezra T. Benson, one of the Twelve Apostles; and the choir sang—'I'll praise my Maker while I've breath,' &c.

The forenoon's exercises were divided between the brothers Heber C. Kimball, George A. Smith, and Brigham Young. In Mormondom, more than among other re-

System battles with whom I am acquainted, there is a great attachment to men, and very frequently the men make the impression when the facts themselves have failed to carry either character or weight to the hearers. Each speaker, conscious of this fact, is therefore apt to confine himself rigidly to the sphere that he thinks the community has accorded to him. Brother Heber, from being First Counsellor to Brigham, says what he thinks proper, and may be found as often propounding new doctrines as expounding old ones. Besides, Heber has a large personal influence. A stranger reading his sermons would be very apt to put him down among a certain category of men to be seldom or never listened to; but when a personal acquaintance springs up, if it should only be from seeing him on the Stand, it changes entirely the relationship between speaker and hearer, and Heber then becomes a person to be listened to, the quaintness of his style and the blunt honesty of the talk more than making up for any other deficiency. He is thoroughly original, and, as he says, and as everybody thinks, a natural Mormon. There is no disguise in Heber. He may not say all that he thinks; but what he does say is sure to be what he thinks, and in this wise he is fearful when he opens upon any person. No mock modesty deters him from going into minutiae. His discourse on the opening of the Conference was chiefly against selfishness; and as 'every son and daughter of Adam is to be brought to an account for their acts in relation to this kingdom,' the subject from Heber's lips, it may be imagined, was rich and racy. He had a dream to relate about a great swarm of hogs that rushed into the city, mad, furious, and trying to devour everything and everybody, but, after all, did nothing. It was not difficult to understand who the hogs were, when he explained that he had the dream just preceding the arrival of the army; and when he looked up and beheld they were all gone, the picture was complete.

Elder George A. Smith is an Apostle, and bore his testimony to the truth of the Gospel. George A. is the chief Historian of the Church, blessed with an excellent memory and a happy faculty of telling a story. He had been deprived from meeting with the Saints for over a year, from some accident to one of his limbs. He was therefore brimful of good feeling and anecdotes. After a general and wholesome exhortation to keep their eye single to the advancement of the kingdom, he reviewed the labours of the Saints in the Territory since their arrival in 1847, and was satisfied that the hand of God was visible in all their affairs; even the

much-abused army had been the favour of the Lord, to clothe them and furnish them with the comforts of life, in the grocery and dry goods department thereof.

President Brigham Young expressed himself very thankful for the prosperous circumstances in which the Saints were now situated. They had been driven, but it was for the last time, thank God. The Saints were now where the Lord wanted them to be, and that was both joy and consolation. He tapered off his oration with a straightforward dig at the Bishops who might have been rather free with the Tithing. Brigham has a wonderful faculty for finding out things, and probably his extensive knowledge of human nature supplies the intercesses. He thought some of the Bishops were no better than they ought to be; and as it was his place to reveal secrets on the house-tops, he gave them to understand that he was on their track, and they might expect some day a terrible expose, if they did not do better than send to the Church-stores the worst produce and stock, and keep the best for their own purposes and accommodation. He must have made the ears of the guilty to tingle when he spoke of some 'shading' the fat chickens, keeping the fat and well-favoured cows, good steeds, and sending to him the meagre, the crippled, the toothless, and the 'titheless.' After all, Brigham thought them good boys, and believed that they would do right now, seeing that they had been re-proved and had got such a mild hint about the what that had been, and the what that was sure to come if they did not toe the scratch. Wonderful man, Brigham! No other man dares to speak to such men as he does. They take it in good part, wince under it at the time; but once that the chastisement is over, they are more devoted, if possible, than before.

The choir sang again, Brigham pronounced the benediction upon Israel, and the folks, refreshed in spirits and greatly pleased, made quick tracks for home, to be in time for a good seat at the

AFTERNOON SESSION.

The choir sang—

'Come, all ye Saints who dwell on earth,
Your cheerful voices raise,' &c.

Prayer offered by Elder Orson Hyde, the President of the Twelve Apostles, and another invitation from the choir to

'Come, ye that love the Lord,
And let your joys be known,' &c.

Brigham made the opening speech. There was business on hand—the consideration of a new movement for the emigrating of the Saints from the frontiers to Utah. Every

year they had spent their time in making a purchasing party, with guns and powder obnoxious, in order to cross the Plains, and that had been useless. They had now to consider the expediency of a plan by which it was proposed to send them from here every spring to bring in the emigrants, and thereby save the expenditure of money on the frontiers and bring it here to improve the Territory. He referred to the travels of "Zion's Camp" made five-and-twenty years ago, when he and a hundred others walked upwards of 2,000 miles in three months, and did their own cooking and camp-duties. He saw nothing to hinder sending to the Missouri river every spring some hundreds of wagons to bring along the emigrants. It would not only keep the gold in the country, actually spent on the frontiers, but it would double the number of emigrants every year, as the greatest expense of the journey was across the Plains. Following "The Prophet," Bishop Woolley and Captain Joseph W. Young, who had just returned from the experimental trip, confirmed what had been said, and warmly recommended the new movement. Henceforth an ox or in Utah is to be a valuable machine, and somewhere near a thousand of them will be marched off in the spring to bring in the "Lord's people" from "the galling bondage of Babylon." This new migration movement is more than likely to greatly abridge, if not entirely to supersede, the use of the steamer, as it is believed that the ex-wagon is cheaper than the steamer, at least such as it has been hitherto. The ex-team-olgy disbanders occupied the entire time of the meeting, and the

Choir sang—

"Rejoice, ye servants of our God."

After a benediction, we all scampered home, satisfied that we were a great people.

SUNDAY MORNING.

The Tabernacle being too small for the crowds who were rushing into the city, the Bowery was the only possible place for meeting; and the weather being favourable, the change was agreeable. Choir sang—

"All praise to our redeeming Lord!"

And Elder Joseph Young, the President of all the Seventies, offered prayer. Choir sang—

"Amen, O glorify Him,
Then joy of latter days!"

And then we were all prepared to listen to

BROTHER HYDE ON THE STATE OF THE UNION.

After an expression of deep gratitude for the privilege of being a Mormon living in this anomalous age, and being favoured

with an all-wise plan, the Great Leader, Brother Hyde, addressed the assembly, and the lady of the house, generally, and the lady of the house, generally. He thought that the testimony of the "Mormon" people was playing particular notice with Christians and Non-Christians; kind words and prayers were not over well attended anywhere. Having invited his hearers to glance at all things over the picture, he took to testimony. He knew that "Mormonism" was of Divine origin—that it was true—that it was destined to triumph. As they were surrounded by political speeches, he was a little disposed to make his political speech. Suddenly, like a momentary absence from his subject, came over the speaker, and he returned and delivered the most important testimony made during Conference, and one which seemed to make a deep impression on the whole congregation. It referred to the call of Brigham Young to the Presidency of the Mormon Church. Brother Hyde referred to the person who had aspired to the Presidency of the United States at the time of Joseph Smith's murder in Carthage Jail, and stated that in February, 1845, when Brigham had returned to the frontiers from his first trip to the Territory with the pioneers, the Twelve were assembled in the Hall at Pottowattamie for counsel and prayer; and while there, "the voice of God" spoke to them from the heavens, bearing testimony that his servant Brigham Young should step forward and receive the full power of the presiding power of this Church and Kingdom. I never witnessed a congregation so evidently electrified by the statement of a fellow-mortals as that large assembly was on Sunday morning last. It was unaccountable. During twelve years the others had kept that to themselves. The people did think of it what they say; but I am satisfied that every Mormon in the Bowery believed it, and just as soon as the sermon began about every Mormon in the world will believe it. It requires a readiness here to learn what faith is; but as it is their own business, I have nothing to say. In short, the firm new movement, though not likely to be believed by anybody but Mormons, is by far the most important statement ever made by Mormonism since the death of Joseph Smith; and though it may not contribute more than the present confidence in Brigham here, it will unquestionably be a severe blow to his rivals in the East, and fully make up the new organization of young Joseph Smith.

Following this, the Apostles gave some heavy bidding to the "speakers" and to everyone for testimony, and during the afternoon there was no more speaking of circumstances, but only belief in the people.

and received their election, relying on our agent, Mr. Dea. Brother Orson, to see that they had said enough, and concluded that everybody knew that Brigham was the medium of revelation.

THE DISSOLUTION OF THE UNION.

Orson returned to his political speech, and wanted to tell us that Joseph Smith's prophecy was fast being fulfilled. He referred to some revelation that Joseph claimed to have received about the time of the South Carolina rebellion. I have been hunting for it for two days, but have not been able to put my hand over it. The substance of it, as stated by the speaker, was that the South Carolina nullification business was the entering wedge into the Union; that the day would come when the North and South would go to war; that the niggers would be marshalled against their masters; that the South would have to call upon Great Britain for assistance; and she, by-the-by, was to send assistance herself from somebody else—all the same: the dissolution was to commence by operations in South Carolina. By a very facetious turn and interpretation, the Apostle referred to the Charleston Convention and the breaking up of the Democratic party. Carpenter Joseph had to take a male trip to Egypt to fulfil the prophecy concerning the babe of Bethlehem: "Out of Egypt have I called my son;" and it was near enough to suppose that the Democrats, by an invisible agency, had been pushed on to Charleston "to fulfil the prophecy." The Church being the rock of salvation—an old Catholicism, and a prediction being to the effect that "whosoever shall fall on this stone shall be broken to pieces," &c.; the Democrats had fallen on the stone: they had sent the army here, and had purposed breaking them up here; but the prediction was being verified, and the Democrats were split up, broken, and divided. He did not handle the subject like Douglas, Bell, or Breckinridge. He looked at it with the spirit of revelation; and though their enemies did not know what they were doing, the Lord knew them, and would handle them for his own purpose. He took a dig at the merchants and speculators who had come out here to assist in the overthrow of Mormonism; but they were also realizing the general breaking-up operation. He had no apologies to make for his breaking-up discourse; it was all true and would be fulfilled. God had designed the triumph of the work, and no power could hinder it. "Still there was another thing": Their enemies had driven them out here—made them drive the Missions from here. They were pushed and driven by hypocrites and no more.

to them. If the Almighty did not yet make their enemies fly as quick, with as little mercy as they had shown to the Mormons, the Almighty did not speak by his mouth. A great and terrible day awaited the nation, and a time would come when the present class of aspirants for Presidency would have to stand afar off, and never dare to assume the reins of government. Trouble greater than they could cope with would make them tremble and stand awed and confused. Thunders and lightning greater than those heard and seen around Mount Sinai would yet protect the chair of state. The stone rejected would yet become the head of the corner, and the agent whom the Lord would appoint would rule in righteousness. His testimony was true, and he warned all men to give heed to it; and if they did not receive his testimony, they would not believe, though one rose from the dead. With an intimation to the Mormon merchants and speculators that they were all going by the board, and would yet see sorrow, Brother Orson Hyde, President of the Twelve Apostles, concluded his very spicy, spirited testimony to the Conference and to the world at large, of which the foregoing is a faithful summary—

"Nothing extenuated, nor ought set down in malice."

THE GARDEN OF EDEN IN MISSOURI.

Brother Brigham threw aside his overcoat and took up the subject of legitimate authority. Said the enemies of the Mormons would yet have to give an account for their persecutions. He warned all people, and told them to be careful and "touch not the anointed of the Lord." He was aware that the most of the inhabitants of the earth would reject the Gospel. It was in those days as Christ had said—something like the gleaning of the vintage. He would not make a political speech. He wanted to have nothing to do with politicians. They would crucify the Lord himself, if they only had the power and it would advance their own selfish purposes. They would not leave a particle of blood on the earth that flowed in the veins of the Priesthood; yet they were brethren and of the same Father. All the Mormons had to do was to offer them the Gospel, and blessed would they be if they did not reject it. He had no disposition to predict the downfall of the nation. It had been predicted long ago, and was fast hastening to its accomplishment. The nation was broken to pieces, and one touch would scatter it to the four winds. The Lord commenced his work in this country in the garden of Eden. [This is understood by the Mormons to be Jackson County, Missouri.—Ed.] Not in the forests of

Noah's ark, the Lord took Noah and his family to another land; and now he had brought back again Zion to this continent, and would consecrate his work here and reign over his people. He wanted to prophesy good all the time, instead of prophesying evil. He would not curse the people: the curse of the Almighty was upon them already, and it would not clamber on their track. They might flourish for a little, but the doom of the wicked was certain. The kingdom of God would stand for ever, and the nation or people who persecuted it would be broken. Referred to the nations that had been; and so the nations that now are will pass away, and God would reign on the earth. Notwithstanding the chastisement which he had given the people here, he was glad to bear testimony that they were progressing, and all that was now going on was just like grinding the clay to make it vessels of honour. There were kingdoms enough for them all; but before they inherited them, they had to purify themselves and pay their debts and obligations. Brigham then referred to the testimony of Oliver Hyde about the manifestation at Felling-wattania, confirming what had been said, and told them that he knew for years before what was right in the matter, but he had not opened his lips on the subject. He exhorted them to faithfulness, and told them that the yoke was broken and the fetters were burst. This was the land of Zion, and they had to cleanse it; and men would never realize the benefits of Zion unless he was pure in heart and pure in all his actions. He spoke of the centre stakes of Zion; said it was in Jackson County, Missouri, and told them that the Saints would yet be gathered

there and build the Temple of the Lord, and no power could hinder it—no, not all the devils in hell. He said that just was so riveted in the minds of the Saints, that if he were to try and persuade them to the contrary, they would not believe him, nor would they believe anybody else who would say to the contrary. Exhorting them to faithfulness and to a love for the Gospel beyond everything in the world, he concluded his very remarkable address, and the choir sang—

‘Come, listen to a Prophet’s voice,
And hear the word of God;
And in the way of truth rejoice,
And sing for joy aloud.

CHORUS—We’ve found the way the Prophets went
Who lived in days of yore;
Another Prophet now is sent,
This knowledge to restore.

Benediction by Elder George A. Smith,
and we went to dinner.

AFTERNOON SESSION.

Singing, prayer, and singing; after which, the sacrament was administered by the Bishop.

Patriarch John Young (President of the High Priests), Presidents Heber C. Kimball and Daniel H. Wells, and Apostle John Taylor, followed by the Prophet Brigham, occupied the afternoon in general instruction, testimony, and in the recital of the good feelings they entertained for the work and for the people.

The choir sang—

‘Guide us, O thou Great Jehovah!’

and Apostle Willford Woodruff gave us all his benediction, and thus ended the most important day ever seen in Manchester.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Efforts are being made to bring about an understanding between England and France concerning the prolongation of the French occupation of Syria. It is thought to be most certain that the French troops will be kept in Syria beyond the term prescribed by the Convention. The Minister has published a decree of the French Government, cancelling the warnings given to the journals up to the present date. The report of Count Pargny, which precedes this decree, contains the following:—“Of late of the past will be a new taken inspired by the generous policy of the Emperor, which aims at the reconciliation and union of all the intelligences of the country. I have invited the press to use great freedom of discussion; but against those who may attack the State my confidence will be so much the firmer and stronger, because in offering the past his Majesty offers to writers an opportunity of displaying their patriotism.” Restrictions are of daily occurrence in one or more of the cities and towns of Hungary. All one place the fury of the mob was directed against those Protestants who had assumed to acknowledge the Imperial patent. The Serbians will await the fall of Gorta before surrendering the chief of Mladina to surrender; to which, in case of refusal, they will lay siege. The Hunpallan army in the Roman territory has diminished to 3,000 men.

AMERICAN.—According to the latest news received by the New York Herald from the South, the secession movement and feeling everywhere prevails in the Southern States.

If the movement is not attended with such wild enthusiasm as at first, it appears to be rather because people in the South look upon secession and a Southern Confederacy as disturbed events of the future. The feeling and views of the State of Alabama expressed in the following items of news will give a general idea of that phase of secession into which the whole of the South is passing:—"Montgomery, November 21, 1860. The political excitement in this State is gradually quieting down. The people seem convinced that secession must come, and are prepared for the issue." The entire people of the Southern States seem as well as the people of Alabama, convinced that secession must come, and are prepared or preparing for the issue. One of these preparations is a suspension of the banks in the South. For instance, the *Herald*, under the head of "Important Financial News," contains—"Suspensions at Augusta and Charleston," "Bank Suspensions in Georgia," "The Suspension of the North Carolina Banks Legalized," "Suspension of the Tennessee Banks," "Bank Suspensions in Virginia," "The Bank Suspensions in Baltimore," "Suspension of the Banks of the District of Columbia," "Bank Suspensions in Pittsburg," "Suspension of the Trenton Banks," "Suspension of the Philadelphia Banks," and "Financial Affairs at Boston." The *Herald* has also intelligence under the head of "Highly Important from Kansas—War of the Abolitionists upon the Pro-Slavery People—Threatened Foray upon Missouri, Arkansas, and Texas—Attack on Fort Scott, and Seizure of the Land Office—Federal Judges obliged to Flee for their Lives, &c." A dispatch, dated Washington, November 21, 1860, says—"President Buchanan has received a dispatch, signed by three United States' Marshals, dated 21st instant, at Fort Scott, stating that an armed party of five hundred, under the notorious bandit Montgomery, have put themselves in opposition to the United States' authorities in Kansas, and have spread great alarm throughout the country. One person has been killed. It is said they avow their determination to seize the public property, and to march into Arkansas and Texas, and free the slaves in those States. The Secretary has dispatched the necessary orders to General Harvey, who is in command of that department, for enforcing the laws, and for apprehending guilty persons."

VARIETIES.

HOW TO MAKE A CANNON.—The following is an Irishman's description of making a cannon:—"Take a long hole, and pour brass or iron round it."

THE DIFFERENCE.—"Mr. A., I understand you said I sold you a barrel of cider that had water in it?" "No, no!" was the reply, "I only said you sold me a barrel of water with a little cider in it."

"I say, Dick, did you see it done?" "No, Ben, I was not an eye-witness, but an ear-witness." "A near witness, and not a nigh witness? That's what I call a distinction without a difference."

PRESERVATION OF CUT FLOWERS.—It is stated that cut flowers may be kept fresh for any length of time by the introduction of a spoonful of powdered charcoal into the water contained in the vessel in which they are placed. Neither charcoal nor water requires renewal, the latter remaining fluid.

HOW TO MAKE A GOOD CUP OF TEA.—M. Seyer recommends that, before pouring in any water, the teapot, with the tea in it, shall be placed in the oven till hot, or heated by means of a spirit-lamp, or in the front of the fire, (not too close, of course,) and the pot then filled with boiling water. The result, he says, will be, in about a minute, a delicious cup of tea, much superior to that drawn in the ordinary way.

THE YOUNG LADY.—"That which thou hast to do, do it with all thy might," said a clergyman to his son one morning. "So I did," said she, with an enthusiastic gleam in his eye. "Ah! what was it, darling?" and the father's finger ran through his offspring's curls. "Why, I wedged Jack Edwards till he yelled. You should just have heard him holler, did I?" The father looked unhappy, while he explained to him that the precept did not apply to an act like that.

COMMON WAY OF HATCHING EGGS.—We are assured by Mr. Arthur Hutchens, of Ballybeg House, near Bantry, that the country people there have for years placed their hen-eggs in the corner's nests of his "rockery," and are always sure of their being brought out. They watch the crows while laying, remove their own eggs, save one, and then put the eggs of the small common hens in their place. In twenty-one days they are seen to be out, and they say are very healthy and easily reared.